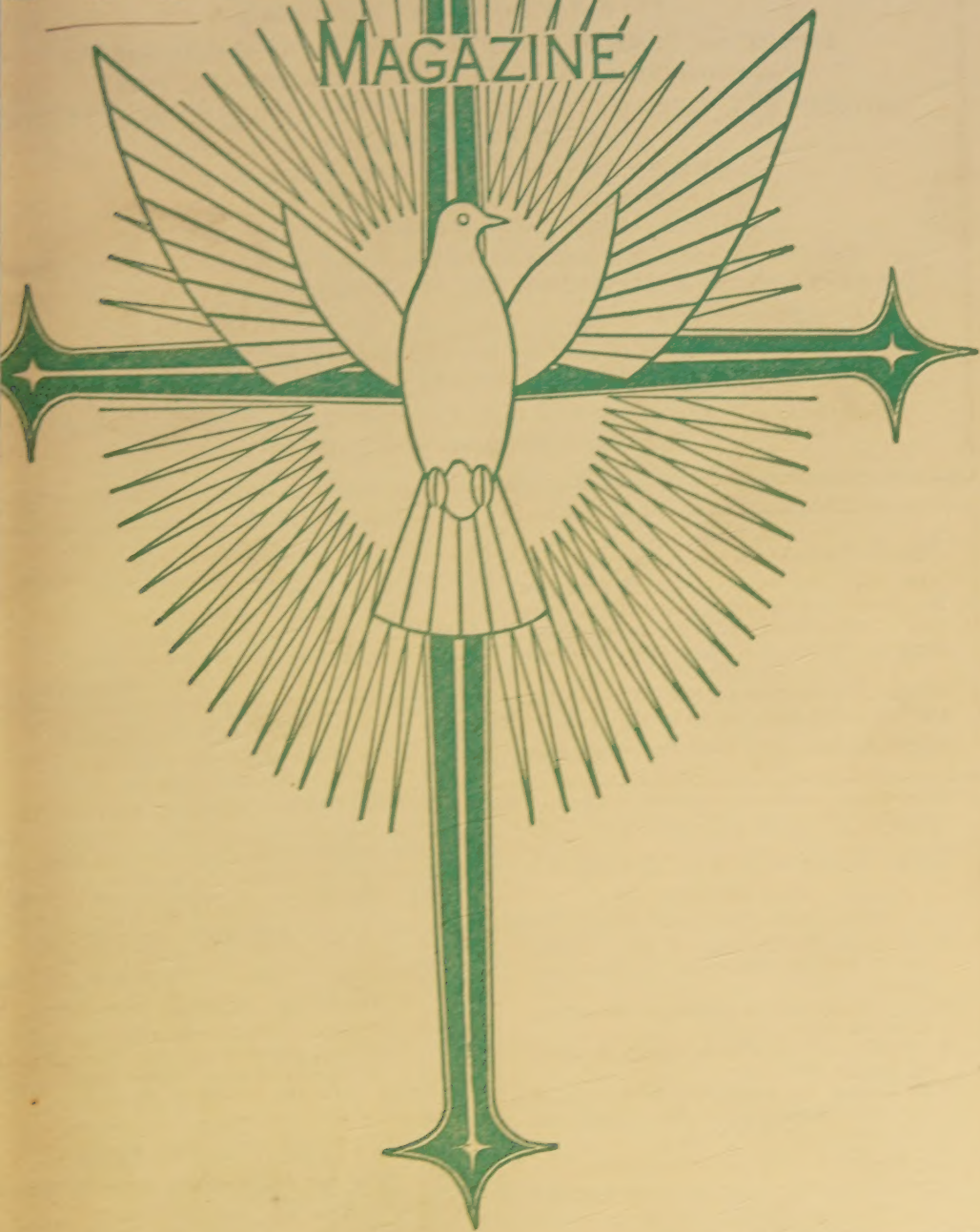


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January, 1958

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VISIT OF THE MAGI

by Vincenzo Foppa

The Holy Cross Magazine

Jan.



1958

Thoughts On The Seasons

BY A SISTER OF THE ORDER OF ST. HELENA

JANUARY, with its highlight of the Feast of the Epiphany, is in a very special sense a time of rejoicing for non-Jewish Christians. We celebrate the fact that though sent His Son primarily to the "lost sheep of the House of Israel," yet in His mercy He chose to allow others the privilege of coming into the fold by manifesting His love to the Gentiles.

The Epiphany (also called by the Orthodox the "Theophany" or God-showing) was originally an Eastern feast. It was celebrated in various places on December 25, January 6, and January 10, and commemorated three events: the birth of our Lord, the adoration of the Magi, and the Baptism of our Lord. The date of the introduction of the feast into the Churches of the East is uncertain. It may well go back to the late second century, but in the course of the fourth century, January 6 was universally observed. In Jerusalem at this time it was customary to observe the Epiphany for eight days and conclude it by a night vigil.

In the late fourth century the East and West began to "exchange" feasts, and to keep Christmas and Epiphany side by side. Their

meanings were readjusted, Christmas remaining a birthday feast while Epiphany became the commemoration of the other "manifestations" of our Lord—to the Magi, at His Baptism, and at Cana of Galilee. In the East, the Armenians have never accepted the Western feast of December 25, and still keep Epiphany as our Lord's birthday.

In places where the Epiphany was celebrated as the feast of the birth of our Lord and of His Baptism, it was appropriate that it should become a time for the rebirth, the regeneration by Baptism of Christians. Several of the Western Churches followed this example. Epiphany, like Easter, was preceded by a forty day period of fasting during which candidates were instructed and prepared for Baptism.

THE WISE MEN

The story of the visit of the Wise Men to the Christ Child has long fired the imagination of Christians. The Wise Men or Magi were probably Medes of the priestly caste of Magians, of the religion of Zoroaster. In their religious studies they had come to believe that a star would accompany the coming of a great king sent by God to rule His

people. Here we find a striking example of God's infinite forethought and preparation for the "fulness of time."

As the wise men made their journey of a thousand to twelve hundred miles, the star went before them until it finally stopped over the place where the Christ Child was. Many efforts have been made to explain this star—that it was a comet; that it was the conjunction of two planets; and with the developments now being made in the study of outer space, perhaps we will hear even more ingenious explanations. Any one of these may or may not be true—it matters little. God often uses natural means for accomplishing His purposes, and the Star served the same purpose here as did the pillar of fire when the Israelites wandered in the wilderness. The Epiphany Star has become one of the favorite symbols of the season, reminding us of the shining forth of His glory, and giving us hope that we too may persevere through whatever hardships lie ahead of us as we "hitch our wagon to this Star."

That the Wise Men were kings seems very unlikely, though those of us who have ever marched down the aisle during a pageant with crowns upon our heads and clad in a bathrobe, singing "We three Kings of Orient are," may be a bit hard to convince. The idea that they were kings probably originated in the liturgical use of "The Kings of Tharsis and of the Isles shall bring presents," for this feast. Artists and sculptors have taken up the idea and given it permanent form.

The custom of giving gifts when going to visit a person is still in use in the East today. The significance of these particular gifts in the minds of those who gave them is hard to determine; probably they were characteristic of the country from which they came. To Christians gold has come to symbolize our Lord's Kingship, frankincense His Divinity, and myrrh His Death.

BAPTISM OF OUR LORD

Our Lord's Baptism was a mystery from the beginning, even to St. John the Baptist. Why should One Who is sinless, "The lamb of God that taketh away the sin of the world," submit to baptism for the washing away of sin? But our Lord told him, "Suf-

fer it to be so now, for so it becometh us to fulfill all righteousness."

He who had come not to destroy the Law and the Prophets but to fulfill it here submits to the ministrations of the last of the Prophets of the Old Covenant, thus forming a link between the old Israel and that which is to come. How startling were the immediate results—a revelation of the Godhead, the Voice of the Father saying "This is my beloved Son in Whom I am well pleased" and the Spirit descending like a Dove.

We may not think of this as the addition of something of our Lord had lacked before. Though He was distinct from the Father and the Holy Spirit, the God-Man could not be separated from Them; but He could be reinvigorated, re-strengthened for the order ahead by a restatement of their Presence within Him. This manifestation was not for our Lord alone, nor for those who witnessed His Baptism, but for all men through the ages—that we might realize the importance of our Baptism and our membership in the Lord's Mystical Body as making us well pleasing to God.

After His Baptism He was led by the Spirit into the wilderness to be tempted by the devil. We find a parallel to this in the Liturgical Year, as Epiphany is followed by the pre-Lenten and Lenten seasons.

MARRIAGE AT CANA

The story St. John tells of the wedding at Cana is so simple and unadorned that we are tempted to fill in the details. Many have tried, but all that we know for certain is what we are told in the Gospel—that "On the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there, and both Jesus was called, and his disciples to the marriage . . ."

We have to understand the Oriental custom of hospitality before we can enter into the difficulty of the situation. Our Lady called to her Son and states the case quite simply: "They have no wine." She does not tell Him what to do about it, or try to persuade Him. This has been called the perfect prayer, the statement of need, leaving to God the decision as to what should be done, trusting Him.

the answer she receives is not encouraging. (The translation "Woman, what have I to do with thee?" gives an impression of rejection not found in the original "What is that meant to thee?") Nevertheless, she makes preparation for the answer to her prayer by instructing the servants to do whatever He bids them. Her faith is rewarded; her petition is granted. The six waterpots of the "after the manner of the purifying of the Jews" are filled to the brim, and the water becomes wine. Herein is found the meaning of the replacing of the water of Judaism with the wine of Christianity.

When He is tempted by Satan, our Lord refuses to use His power to turn the stones into bread to fill His hungry stomach, but here He uses a similar power to turn

water into wine to relieve the embarrassment of a friend, to show forth Christian love. And St. John ends by telling us that "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him."

The remaining Sundays after the Epiphany have as their themes other manifestations of our Lord's glory. The season has a general missionary tone, and the extra-liturgical Festival of Lights has come into use in many parishes to emphasize this. Traditionally, this has been observed on the Feast of the Purification, February 2, about which more next month.

The length of the Epiphany season varies from one to six Sundays to accommodate the differing dates of Easter.

Unto The Altar Of God

The Remembrance is Grievous

BY ESTHER H. DAVIS

How boundless is Thy mercy, God, how boundless is Thy love! We kneel before Thee now in preparation for Thy greatest gift, with no offering save that of our promises of the past. So many of them are broken and unfulfilled, yet we are certain of Thy love and welcome. We come with penitence and deep regret, but never with fear, for Thou art not a harsh taskmaster, but a loving Father, knowing our weaknesses and always ready with Thy forgiveness.

All our promises are now spread out before Thee. We cannot withhold even the smallest of them, for each was made to Thee in the silent and secret depths of our hearts. Many promises bravely made, with hope and confidence, the great deeds we would do for Thee and the glory we would bring to Thy name. Now we give them back, in sorry array, so few still intact and untarnished. Except the few, and spread Thy cloak of mercy over the many, now splintered into fragments beyond repair. Remove them from our sight as Thou hast promised and with

them take the burden of our failures.

We fail for so many reasons, but principally through lack of faith. With Thee all things are possible and Thou art always present, waiting for us to claim Thy gifts. Should we but rely on Thee instead of ourselves, how glorious would be the offerings we bring. Thy requirements are simple and easy to meet, and sweet should be our journey on this way Thou hast prepared. But instead we wander off on paths of our own making, led by pride and selfishness. The further we stray from Thee the more we forget our brothers and think only of ourselves. But Thou art everywhere, and none can hide from Thee. All roads lead back to Thee in the end. And so we kneel before Thee, in the inescapable light of Thy Truth, stripped of all pretences, surrounded by all our promises and filled with shame for their beauty despoiled. Once again we beg the cloak of Thy mercy, to hide our nakedness and clothe us with humility. The burden of our past derelictions is intolerable to us, and our sorrow for them is too great for us to bear.

Lift this load from us, we pray, and cast it from Thee.

Thou art our God, the same yesterday, today and always. Strong and mighty Thou art, yet gentle as a mother with her children. Out of the dust Thou hast made us and Thou rememberest our frame. Look not with anger- but compassion on us as with humility we come to Thee, grieved by our failure to keep Thy commandments in the past, but anxious, with Thy help, to begin again. Cleanse Thou our thoughts and minds, strengthen our wills, and fill our hearts with Thy love, that we may go forth from this holy place with fresh courage and new resolve, walking only in the paths that Thou wouldst have us follow, keeping our promises unbroken, to return to Thee bright and courageous.



"THOU ART ALWAYS PRESENT"

The Baptism Of The Lord

An Essay in Typology

BY ERNEST J. MASON

Our Lord's Baptism by St. John in the River Jordan is one of the cardinal points of the Gospel tradition. It is one of the Mysteries of the Epiphany; in fact, in the Eastern Church it is the primary significance of this feast which outranks Christmas. In the recent revision of the Roman calendar, which has abolished the Epiphany Octave, January 13th is made a feast of the Lord's Baptism. Yet it cannot be said that orthodox Christians have ever agreed, or even exactly comfortable, in their interpretation of the event which is thus commemorated. For the mere humanist there is, of course, no problem whatever. Jesus was one of John's converts and received, like the others, the symbolic washing of repentance. For the Adoptionist heretic this was the moment at which God the Son took possession of the man Jesus, as Apollo took possession of his prophets. For the Catholic neither answer was possible. Yet what then did the Baptism mean? The uncertainty is reflected in the Gospel tradition itself. Matthew adds John's deprecatory refusal to baptize the Messiah, together with our Lord's enigmatic and not very characteristic answer, "Thus it is fitting

for us to fulfill all righteousness." The four Gospel omits the Baptism altogether but retains the theophany, the descent of the Spirit, which is common to all the traditions. There can be no doubt, however, that both the Baptism itself and the theophany together with the heavenly Voice, "Thou my Beloved Son, in whom I am well pleased," belong to the earliest stratum, though Luke may have accommodated the second clause to Psalm 2.

Yet what did it mean, this Baptism of penitance for the remission of sins? Neither here nor anywhere else does our Lord appear before us in the role of a penitent. Generally speaking, there have been two answers. One, almost universally accepted, is that it is the heavenly accolade which commissions Him for His ministry; yet this depends most entirely upon the theophany, to the virtual neglect of the Baptism itself. The other sees Him as vicariously taking upon Himself the sins of all mankind. Both are no doubt very true, but they seem to fall short of the full meaning of this important event. I suggest that the Baptism and the theophany taken together, are both an anamnesis, a

the re-calling of the past into the present and a prophecy of the future; and that have implications of the greatest importance for our own Christian initiation. God has dealt with us for our redemption through the medium of a covenant People, a redeemed and redemptive community, Israel Old and New. The link between the two is Christ, in His Person and ministry, but He is more than a link. In Him all things exist in perfection and find their final value. Correspondingly, His redemptive acts have their counterparts in both the Old and the New, but with this difference: what was anticipation under the Old becomes participation under the New. It is in the former sense that we say this is the fulfillment of prophecy; not that a prophet may have foretold His coming, but that the whole history of the Chosen People converges upon Him. Moreover, He is organically related to it. Human-speaking He is its product, as truly the

Son of David and the Child of Mary as He is the Son of God. Yet that is only one side of the picture. Just as He is David's Lord and Mary's Creator, so it is He that moves mightily within the sacred history of His People, bringing it to focus at last upon Himself. Throughout that history the principle of convergence had been operative. The twelve tribes give way to two, the faithful remnant returns from exile, the faith of the chasidim survives the fires of persecution, the poor await the coming of the Kingdom. In each instance the covenant of Israel, with its glory and its burden, descends upon their shoulders, the few who were chosen out of the many who had been called. Now at last the process has reached its term and the lines converge upon one Man. As He steps into the waters of Jordan, Jesus of Nazareth and He alone is truly Israel, as He alone had been from the beginning.

The core of Hebrew religion was the covenant, of which the Law itself was only a sym-



PAOLO VERONESE — BAPTISM OF CHRIST

(Venetian — Kress Collection, Courtesy of National Gallery of Art)

bol. It was more like a marriage-bond than a legal contract, for it involved a merging of interests and almost of identities in a relationship of implicit faith and unlimited love; but it was a primitive marriage, in which the husband of his own grace confers a status and privileges upon a wife who has nothing to offer but her obedience. Its traditional locale was Mount Sinai, and its immediate background was the Exodus from Egypt. Whatever may have been the actual events underlying these stories is of no great importance. What is important is the position and interpretation which they came to have in Hebrew religion. Together with what followed they constituted the sacred history, the mighty acts by which God had redeemed Israel and launched her on her mission.

There were two events, of which the second was complement to the first. The Exodus was a national resurrection. The Israelites passed through the Red Sea from the death of slavery to new life as a people, masters within human limits of their own destiny, free to go and come as they might choose. They were a people, but not yet the People of God. They were not even a people with a purpose except the negative one of avoiding recapture. Status, purpose, and vocation they were to receive at Sinai where God revealed Himself in all the panoply of mystery and power—"thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud." But out of the theophany a Word, "I am the Lord thy God; thou shalt have none other gods but me," and with the Word a promise, "Ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Henceforth they were to be a people marked out, as no other people had ever been, for upon their shoulders rested the glory and the burden of the covenant. They were not to prove able to bear it. They were to fall away, again and again, into a slavery worse than that of Egypt, until their prophets cried out for a new covenant which should be written in their hearts. Yet they remained God's peculiar treasure, until the day when that treasure should be shared among the nations.

Now, I suggest that our Lord's Baptism was in fact an anamnesis, a re-enacting of the sacred history. In Biblical usage an anamnesis was no mere subjective act of remembering, no empty play-acting, but an actual re-calling of the past, in moral force, into the present. As Israel passed through the waters of the Red Sea, so He, the embodiment of Israel, passes through the waters of the Jordan. As Israel received his covenant vocation in the theophany at Sinai, so He receives the outpouring of the Spirit and hears the Voice of recognition. His forty days in the wilderness correspond to the forty years' wanderings, and at their end He enters the Holy Land announcing that the Kingdom is at hand. So the sacred history is re-enacted, but on a higher plane and with a deeper and more universal significance. For the Baptism of repentance is a symbol of death as well as resurrection, a death voluntarily endured. Israel must renounce herself, her rebellion and sinful folly, must die to live. Out of this death comes a new life, the life of the New Israel but continuous with the Old, as His flesh is continuous with that of Mary and David and Abraham, but transformed by resurrection and crowned with a new and better covenant. "Ye shall be a peculiar treasure unto me above all people," says the Old. "Thou art my Son, my Only-begotten," says the New. But yet the New Israel exists only in the Person of Christ Himself. Before the seed can bring forth fruit it must fall to the ground and die.

So the Baptism looks both ways. It is a prophecy of the future as well as an anamnesis of the past. After what has been said it will not need to be stressed that the Baptism looks forward to the Death and Resurrection of Christ, and the theophany to His Ascension. What does need saying is that the Apostles—and indeed the rest of the disciples—shared in these experiences. Morally and spiritually they died on Good Friday and were raised to a new life on Easter Day. Equally important is the fact (for I believe it is a fact, though greatly neglected) that the descent of the Holy Spirit at Pentecost is the counterpart of the Lord's Ascension into heaven. The two are consistently tied together in the New Testament preaching.

ng exalted at the right hand of God," St. Peter, "and having received from Father the promise of the Holy Spirit, has poured out this which you see and . . ." They are, in truth, the two sides of the event. Israel, embodied and reborn in the humanity of the Son of David, is raised at the right hand of God, where her covenant with God is both sealed and consummated in the new life. The members of His Body are likewise exalted into heavenly places where, by the mysteriously signs of a new theology, they receive the power of the New Covenant. (It is not for nothing that Pentecost, in developed Judaism celebrated the giving of the Law, and hence the Covenant, at Sinai.) Henceforth, in the words of St. Augustine, "the whole Christ is Head and members." The contraction of the vocation of Israel until it rested upon one Man has extended to include all who are, or come to be, in Him, and in whom He lives. They are the Kingdom of priests, the holy nation; and at the altar they will cry to one another, *Sursum corda! Habemus ad Dominum.*"

There remain to be considered the implications of this study for our understanding of our own initiation into the New Israel, the Body of Christ. We have identified two parallel series of events, each of which will suggest a fourth member. Thus extended, they are: (1) the Exodus, the Baptism of Christ, His Death and Resurrection, the Baptism of the Christian; (2) the Covenant at Sinai, the Theophany at the Jordan, Ascension-Pentecost, and Confirmation. In his initiation the Christian recapitulates in his own person the events of the sacred history. With Israel he leaves behind the irresponsible half-life of slavery in Egypt to emerge into selfhood and the challenge of real existence. With Christ he passes through the waters of Jordan and the deeper waters of death; for Baptism is death before it is resurrection. The candidate not only renounces the Devil, he renounces himself, his will, his life; for "he who loses his life for My sake will find it." Yet the self which he re-

nounces is not his real self, made in the image of God, but the counterfeit which hinders its realization. Even the new life that is given him, real though it is, is still potential rather than actual, awaiting the stamp of authenticity. (We remember the Apostles as they were between Easter and Pentecost, fumbling and uncertain like men blinded by sudden light, almost like matter without form.) For again there are two events, of which the second is complement to the first. The Seal of the Spirit, which is both vocation and power, identity and recognition, is also the Seal of the Covenant. It is not an addition to Baptism but its completion. It is the Spirit, says St. Paul, Who bears witness that we are the children of God.

If the comparisons I have made are at all valid there can be little argument against the importance of Confirmation. Its significance may have been more evident when it followed close upon Baptism as it did in the early centuries. Now that the two (in the West) have been separated in practice by a period of years, it may be arguable how far their combined weight can be carried by Baptism alone. For sacramental effectiveness it may perhaps suffice, with Confirmation regarded as a supplemental blessing. But is not that to take them both out of their context in the sacred history? And is not that context the ground for any consistent theology of the Sacraments? Our own initiatory rites bear witness to the ambiguity of our thought. The Baptismal vows certainly imply that the Covenant is being sealed, yet they are inherited from a rite in which Confirmation followed immediately, of which the signing with the Cross is a living relic. That we are not quite easy in our minds is evidenced by our requirement that these vows be renewed at the actual time of Confirmation. We do in fact treat the baptized person as a catechumen until he has been confirmed. Meanwhile our people persist in speaking of Confirmation as "joining the Church" in spite of the efforts of all newly-ordained clergy to teach them better! Perhaps the people are wiser than we think.

* * *

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"Thou art my Son, my Only-begotten."

An American Venture

BY THOMAS A. WITHEY

European Christians are Countering Paganism by Consecrated Ascetism—Not the Atop-A-Pole Sort, but the Hidden "God's Underground" Variety.

Lady Poverty has donned a smart but simple suit. Chastity has joined forces with a Fifth Column. Obedience is masquerading in a thousand garbs in factory, office, classroom, shop. Christian ascetism has emerged from the cloister to carry Christ to the pleasure-mad and sex-obsessed twentieth century. All the evidence points to this: God is rearing up yet another form of ascetical life to counteract the onslaughts of paganism. The long-accepted double standard of laics living the precepts of the Church and religious living the counsels of perfection, now ends. Christian asceticism comes full-circle back to the primitive practice of the first and second centuries, described in the writings of St. Cyprian, St. Chrysostom and others.

An application of this idea has found expression in the Episcopal Church. Some time ago, Our Lord put into the heart of a young college professor, Miss Ruth Morrison, the dream of establishing a lay community for women of the Episcopal Church. After ten years of spiritual preparation, study, and counsel, such a community was actually founded by her in Milwaukee, Wisconsin.

On August 4th of this year, The Rev. Thomas A. Withey received the solemn promises of Ruth Morrison, Ruth Palmer, and Elizabeth Coles who pledged themselves to live in community under a common rule of life for an initial period of one year. The Community of Saint Martha is not a Religious Order. Its members take no life vows, wear no distinctive dress and are not subject to strict enclosure and corporate recitation of the Divine Office.

In her article "Life Together," Miss Morrison describes the Community of St. Martha as being "Made up of women of the Episcopal Church who desire to live together in Christian Fellowship in order to know

Our Lord and serve Him better than they could living outside the group."

In short, the Community of St. Martha is the infant Anglican counterpart of Secular Institutes and as such deserves the interest and support of the whole Church. Resident members will continue to work at their various occupations while living in common residence and contributing to the common life as time and talent allow. They will retain human contacts in certain social situations, professional life, civic enterprises and especially within the Christian community and the Apostolic life of the Church. They will carry Christ into the daily life of the world in the special way made possible by foregoing the satisfactions and the demands of marriage by limiting meals and wardrobes and household needs to minimal standards; and by setting aside self-will to follow the dictates of the common life.

The Community's corporate Apostolic work will consist of opening the House to non-resident women who desire to grow in understanding of Our Lord and His Church. The House will offer such women quiet day retreats, a library of religious books, courses of study and discussion groups in Holy Scripture, theology and prayer. The Community's constitutions provide for non-resident affiliation for women who wish to share in the life of the House but are prevented from becoming full members.

Long before Secular Institutes were known in this country, a curiously prophetic prediction was made by a great Anglican nun, the Mother General of the Community of Saint Mary. In the LIVING CHURCH of February 3, 1934, she wrote:

"There is no new message for the questing soul today, except as the nineteen hundred year old message is ever new. As down the ages, Christ has called men and women to follow Him, so He calls now. Multitudes have followed and yet do follow. It has been said that this age is ripe for a new manifestation in the monastic tradition. There has been no distinctively new note of devel-

since the Jesuit ideals entered the stream of tradition. One wonders in what it will come. Perhaps in lay organizations, pledged to the ascetic ideal, and yet engaged and mingling in the world. If ever the world needed the salt of distinctively Christian lives, it needs it now. Such lives must be based on the theological virtues, built up on the moral virtues, pledged to simple and joyful living, detached from worldly standards, fired with a passion for social justice and sustained by a dynamic energy drawn from sacramental grace and nourished by a systematic prayer life."

This same idea bears a note of urgency in "Apostolic Sanctity in the World," where the editor, Father Joseph Haley, C.S.C., states:

"... no one should be a mediocre Christian today; we must strive for sanctity or be engulfed in the morass of the Age. Typical of the resurgence in the twentieth century, is the spirit of dedication among persons living and working in secular society."

The ethos of this form of asceticism is set forth concisely by the Rev. J. V. Perrin, O. S. B. in a symposium, "Secular Institutes," he writes: "Men can only recognize the Life of Christ through visible reality of genuinely Christian lives, led amid circumstances similar to their own. The only preaching that can touch them and perhaps the only miracle which can convince them, is a living being who is loyal to his ideal and who remains true of themselves."

Here we find the chief reason for wearing a distinctive dress. Christians who aim at carrying the Gospel to a de-Christianized society must penetrate that society at points where priests, nuns or religious professionals of any kind would be most unwelcome. They must even beware, as one Institute of women was warned, of frumpiness or a "nuns in disguise" look. They are directed to maintain a simple, simple wardrobes, in keeping with their work. This is a direct application of what Father Lucius Cary, S.S.J.E., in his book, "Called of God," terms *secondary monasticism*. There has always been, he points out, *primary monasticism*, whose aim was always separation from the world to further the apostolate of prayer. A more mod-

ern development is *secondary monasticism*, whose aim is permeation of society. While the first form is the anchor-hold in every age, the very school of prayer and the Church's choir of unceasing praise, and therefore remaining essentially the same century after century, the second is a fluid form which can be directed to take any shape required for the accomplishment of its purpose. Though certainly "fluid," secular asceticism in no way implies that members have adopted something easy. The very word *asceticism* is derived from a Greek word signifying the training of an athlete for a contest of skill. *Asceticism* and *austerity* are not synonymous. Christian asceticism means the religious training necessary to carrying out a mission. It may, of course, include certain austerities conducive to the spiritual life. The emphasis, however, is on training and, in the case of Secular Institutes, this training is more vitally necessary than in the case of religious who live in stricter enclosure. God's guerrillas must have trigger-sharp skills and spiritual faculties kept constantly honed by a will so completely surrendered that:

- One can obey authority and the rule without the supporting presence of one's superiors and brethren.

- One can practice poverty which exceeds the pinch of Holy poverty, including, as it may, even dirt and disgrace along with poverty's other privations.

- One can live a life so consecrated that one's celibate chastity remains untouched by the devil's devices, the world's wiles and the weakness of the flesh, even when surrounded by daily temptation and by men and women who are willing victims of vice.

The Community of St. Martha began with the spiritual blessing of the Bishop of the Diocese, who appointed the Chaplain. Much work and labor has gone into the flowering of this Community life with God.

This may well be the most thrilling frontier of the Christ-life which we will see opened in our century.

For further information, write:

THE COMMUNITY OF SAINT MARTHA
811 East State Street
Apt. No. 18
Milwaukee 2, Wisconsin

Saint Tarcisus

Dedicated to the Acolytes of the Church Especially in Mind of Their Annual Festival

BY A NOVICE, O.H.C.

In the middle of the third century A.D., the Roman Emperor Valerian was engaged in a great persecution of the Christians. When he had commanded them to worship the many gods of the pagan world they refused, saying that only Jesus Christ was their King and that they worshipped the One True God. This so enraged the emperor that he caused hundreds of Christians to be massacred, including bishops and priests. He threw a great many others into prison to await trial. Unless they denied their belief in Jesus Christ they would lose their lives. Knowing this, they chose to die for the Lord Who had redeemed them, courageously offering their bodies to be torn apart or burned. They had faith in the promises of Christ. Nothing could make these early martyrs deny their faith.

If they would not abandon their faith, neither would these Christians cease to worship God as Christ had taught them. Because of the great danger they were in, the

small bands of Christians met secretly in the catacombs, where they participated in the Holy Eucharist and received their Communion. Then, the custom was to carry, whenever possible, the Blessed Sacrament hidden in the folds of cloaks to the prisons so that the Christians might receive sacramentally the One Whom they sought to serve.



"A CHRISTIAN"

with their lives. In this manner the prisoners received strength and Grace from God to persevere in the Faith.

On one occasion the bishop was uncertain as to whom he could send without suspicion being aroused. Almost at once Tarcisus, young acolyte, rose up and said: "Send me." Since Tarcisus himself often carried food to the prisoners, it was hoped that he would not be noticed by the guards.

So great an honor! To be able to carry our Lord in the Blessed Sacrament to Christians in need of help almost overwhelmed the little acolyte as he set out through the streets toward the prison. He prayed, but



"SEND ME!"



"FAITHFUL UNTO DEATH"

As he neared his destination, something aroused a group of Roman soldiers to demand what it was that he carried. He knew that on no account must he let the Holy Sacrament be taken by pagans. So he began to run. "A Christian," shouted the soldiers, and they picked up stones to cast at him. Tarcisius consumed the Blessed Sacrament before a stone struck him in the head. The mob set upon him in fury until a Christian soldier, hearing the noise, came to his aid. Tarcisius died in the soldier's arms. He had given his life for love of his Divine Lord. How stirring an example this should be to acolytes today. All over the world, there are thousands and thousands of them serving at Mass everyday. Millions of people attend

these Masses without fear of losing their lives. Few are called today to be martyrs. But there is a different battle being waged now. Active opposition has given place to an attitude of indifference on the part of many. This indifference has come about largely through ignorance of the truth. There are many people who doubt our Lord's Real Presence in the Blessed Sacrament. The hundreds of Christians who died in the Valerian persecution certainly belie this doubt. To have the faith of Tarcisius should be the prayer of every acolyte. To stand and say quickly, "Send me!", when there is some work to be done for our Lord and His Church. By preparing before Communion; fasting and praying; by devotion and reverence at the Altar; and by thanksgiving after receiving our Lord's Body and Blood; an acolyte can grow in the love of God. His example will lead others to greater devotion and a steadfast faith to our Lord in the Blessed Sacrament of the Altar. An acolyte is indeed "sent" by God when he serves Him faithfully at the Altar and in daily life.

The Order of the Holy Cross has a small statue of Saint Tarcisius in the chapel of Saint Andrew's School in Tennessee. It is a constant reminder of the boy who lay down his life for our Lord in the Blessed Sacrament seventeen hundred years ago. It also reminds us of our privilege and obligation of faith in God's Holy Catholic Church: to live in Jesus Christ our Lord and to receive life through His most precious Body and Blood.

Blessed, praised, and adored be our Lord Jesus Christ on His throne of Glory in Heaven, and in the most Holy Sacrament of the Altar. Amen.



Studies In Canon Law

BY E. BURKINLOW

CHAPTER V

Usury and Wages

- CONTINUED -

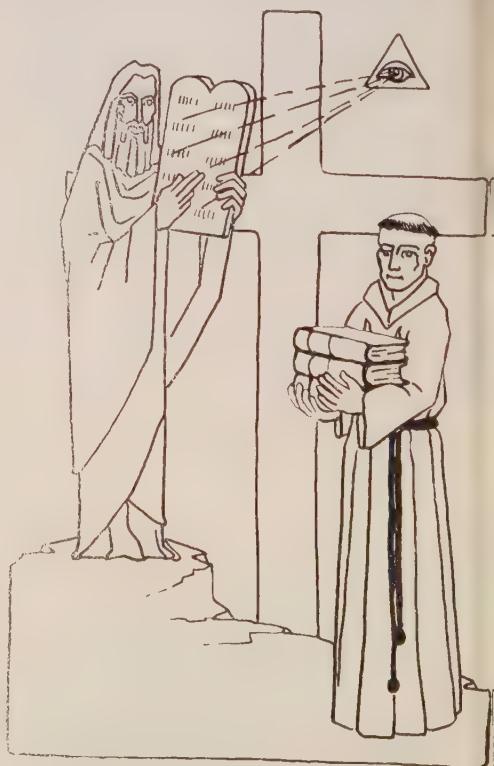
The New Testament is silent on the subject of usury. Luke 6:34, 35, which has often been interpreted as a condemnation of interest, is only an exhortation to general and disinterested benevolence. There have been those, nevertheless—Benedict IV is perhaps the most notable—who have believed in the existence of a Patristic tradition on this subject and have so stated in official documents. An examination of the texts of these documents discloses, however, that until the 4th century, all that can be inferred from the Fathers is that it is contrary to mercy and humanity to demand interest from a poor and needy man. The violent denunciations with which most students of the 4th and 5th centuries are familiar were rather concerned with the general decadence and avarice of the time and do not represent a specific position on this point. The question of moderate rates of interest was not a subject for discussion.

It was a different matter with clerics who lent money at interest. This practice was prohibited in the 44th of the Apostolic Canons by the Council of Arles and the First Council of Nicea (17th canon). These are the authority on this point.

The question of usury by laymen was first presented to the 1st Council of Carthage in 345 and was prohibited by the 12th canon. The prohibition was repeated elsewhere in Council and was stated in Gratian's Decretum and in many decretals. In at least six chapters of the latter, profit obtained by interest was ordered to be restored. The Third Council of the Lateran (1179) and the Second Council of Lyons (1274) condemned usurers, and the Council of Vienne (1311) declared heretical the point of view that no sin attaches to the taking of interest. The significance of this latter action we shall note later.

The rise of towns, as in the case of the

just price, raised certain questions with regard to the problem of interest. The Church as the most powerful single economic body in Europe was faced with the specific task of transferring credits to Rome, of handling mortgaged properties, etc. It was, after a fashion, a money lender as well as borrower. And if, in fact, prelates had to borrow money to relieve themselves of obligations at the Roman Court, it was quite necessary that the usury restriction should be reviewed. The position of the Papacy was not clear. Bishop Grosseteste bitterly complained of his deathbed against the usurious activity of Innocent IV (1253). It was common knowledge that the Pope's merchants practiced their usury publicly—indeed, as one chronicler remarks, even to the disgust of the Jews.



GRATIAN AND HIS DECRETUM

of the greatest of the English archbishops, Pecham, a Franciscan, wrote in a letter that may properly be considered length here. The text reads as follows:

To the most holy Father and Lord in Christ, Nicholas, by divine providence supreme pontiff of the holy Roman Church, his poor little brother John, priest of Canterbury, sendeth greeting, falling down with all reverence and kissing his holy feet . . . There hath lately reached me a letter of execution, horrible to see, so terrible to hear, whereof the final purpose is this: that unless, within a month from the feast of Michaelmas next coming, I pay fully and completely to the merchants of Lucca, from whom I borrowed at the Court of Rome, the sum of a hundred marks for a hundred pounds (which I am to pay at the end of the term) I shall be denounced as excommunicate in my parish and other cathedral churches, with bell, book and candle, on every Sunday and holy-day . . . And this although, according to the contract which I signed, I might have secured freedom to myself and my church for an indefinite time, so long as I paid the damages and interest of the aforesaid merchants, in consideration of the losses they would incur by my delay . . . Therefore, most holy Father, may it please your most merciful Holiness to reach me the right aid and of succour and to revoke this cruel letter...

There seems to be no evidence that such tests brought forth eradication of the abuses. Chaucer and Gower both seem to have for granted the sin of usury and Benvenuto da Imola cast his opinion in his great commentary thus: "He who practiceth usury goeth to hell, and he who practiceth it not, cometh to destitution."

The Jews, of course, have been blamed in history and there is no doubt but what they have contributed to that blame. They loaned money to anyone and, being non-Christians, the usury laws did not apply. But it is significant that when Duke Henry of Brabant on his deathbed ordered all Jews expelled from the country for usurious activity, his widow resigned herself to tolerating them. After speaking with St. Thomas about it, she was once again, as in the case of just price, was the Schoolmen who worked through the problem of usury to effect some reconciliation between the traditional theory and the more recent practice. For there is no doubt but what the practice was becoming more than the theoretical traffic could bear. With the revival of Roman law in the 12th century particularly and the rise of its glossators to strength, usury became the business

man's strong right arm. The Code provided the means for enforcing the payment of usury as well as capital, though the Laws of Justinian practiced definite limitations, the rate of interest was 12% of loans on cargoes, for example, and 8% for business purposes, etc. But the glossators had moved beyond Justinian and of course ignored completely the canon law. One of the greatest of the glossators, Accursius of Bologna (1182-1260) stated categorically that a contract to pay usury was justifiable. Amusingly enough, current satire depicted the learned professor acting as money lender to his own pupils.

It was from this kind of opposition, then, that St. Thomas and the Schoolmen were forced to work out the theory that dominated canonist thought down through the 16th and 17th centuries. The central point in their thinking was that the usury against which the Church had always fought was that which compelled men to submit to ruinous conditions. It was the abuse of a certain superiority at the expense of another man's necessity. Thus it was possible in particular business relationships and under certain circumstances to properly construe the lawfulness of certain interest rates—even for ecclesiastical property, it might be noted. In other words, in the field of commerce where the borrower admits that it is an aid to his business to be permitted to borrow, then that loan, when made under conditions of solvency, is clearly an advantage to the borrower. Thus it is not unjust, pointed out the Schoolmen, even when the rate amounts to a partnership. On the other hand, as pointed out above, one who borrows under pressure of necessity is in a different position and can rightly maintain a claim against usurious rates. This was the doctrine that obtained throughout the period that we are considering and on into the present century.

The just wage, though clearly analogous to the just price, by itself seeks the true concept of a democratic economic equality which marks the third great socio-economic principle of the canon law. For there can be no dignity in labor or in labor's fruit unless this precept be clearly recognized. It is true that the canon itself does not until the 19th century, and then only in papal pronouncements,

consider the "just wage" as such. But the saying, "God and the laborer are the true lords of all that serves for the use of men" was common throughout the Middle Ages and this concept is to be seen in every part of the canonist doctrine. Trade profits, for example, when justified, were justified as a reward for the labor of transportation. So the profits of the exchanger was the reward for carrying money from one place to another. Numerous other similar instances can be cited. How effectively the concept was presented and incorporated is to be seen in the Encyclical Letter of Pope Leo XIII on the Condition of Labor, *Rerum Novarum*, as well as in *Quadragesimo Anno*. Both encyclicals, drawing upon the early canon, clearly approach the problem of the relative rights and mutual duties of the rich and of the poor, of capital and of labor, from the standpoint of the just wage. The just wage is not, of course, a simple concept. In the wise words of Leo XIII, "before deciding whether wages are fair, many things have to be considered," and certainly first and foremost among them is that in labor, especially hired labor, there is a social as well as a personal or individual aspect to be considered. For unless human society forms a truly social and organic body; unless labor be protected in the social and juridical order; unless the various forms of human endeavour, dependent upon one another, are united in mutual harmony and mutual support; man's toil cannot produce due fruit.

A distinguished economist recently observed that Karl Marx was the last of the Schoolmen. This is significant. For the present difficulties that lie between communistic ideologies and the Christian faith should never obfuscate the daring truth that in seeking for economic and political equality among men, the Church has had a real responsibility to think through the problem of the working man, and no amount of pious pretension in favor of the more conservative economic classes can alter this fact.

It is not appropriate to consider at this point, the finer aspects of Marxian economics, and actually, the Schoolmen cannot properly be interpreted as interpolating doctrine into the thinking of modern commun-

ists. Marx was the last of the Schoolmen. The Schoolmen were not the first Marxists. The Church has always condemned the pursuit of wealth as an end in itself. Modern economic doctrine assumes that every man is guided by self-interest. The Church does not see it that way. It knows man to be a sinner and includes avarice as one of the more deadly sins. The answer to this, of course, is expert training in canon law, where is one to receive it in the Anglican communion? And what masters do we have under whom we can study and from whom we can receive inspiration and guidance? This, it seems to the writer, is a serious business and one that the Church should prayerfully consider. Our Bishops tell us that these are crucial times. For men to decide decisively in crucial times requires—as St. Paul well knew—a rod or a rule. Since the Reformation this has too often been lacking, yet the Kingdom of God has never been a mere philosophical concept. It has always been a reality, a vital living thing, to make it so has traditionally been the task of the *Jus Canonicum*. As Fr. Figgis, that brilliant luminary of the Anglican Communion, once pointed out, "the canon law made a natural bridge to connect legal rights with ethical and theological discussion."

It does not seem inappropriate at this point to consider the method by which the canonist doctrine of the 16th and 17th centuries was implemented. While we are, here, concerned primarily with the development of the doctrine as such, it is an elementary observation that all theory is beaten out in the crucible of experience based upon fact.

The 12th century was the year of decision for the canon law, not later as is more frequently imagined. Whatever was built later—and it is well to remember that the *Corpus Juris Canonici* was yet to come—was built as it were, upon the fruits of this early victory. For in the closing years of the 12th century, the tremendous driving impulse of the old Roman imperial law to capture the entire western mind was being felt in every corner of Europe. Even the common law in England was wavering, and the Church was prime target for the onslaught of the *Coa*—was perhaps in even more crucial strain

It was under such pressing circumstances that the Church launched its mighty counter-offensive, a strategic movement that within a single century turned the point of the *Code* in fact might very properly be said to have actually blunted its striking edge. Two media primarily were called into play. One, and this is perhaps the more interesting of the two, was the extended use of confessor's manuals as they related to economic problems. Because of its nature, this use of the confessional cannot be considered in detail here. Suffice it is to say here that the popular manual "Ayenbite of Inwyt" gave a systematic account of the canonical doctrine of usury and John Myrc's "The Instructions of Parish Priests" warned the shepherd of his responsibility to impress upon his flock the main principles of the Church's teaching as to worldly goods. Not until 1836, in fact, was the priest forbidden to inquire into the business activity of the penitent.

The second medium, and one that more concerns us here, was the actual revitalizing of the canon law itself by means of a heightened interior consciousness and renewed study of ecclesiastics.

The Roman law of the 12th century, centered at Bologna, had all but succeeded in capturing most of the important schools of Europe. There was inaugurated, therefore, a new era of discussion of public and private law. Many dreamed of one vast public law throughout the Holy Roman Empire. Others saw the Roman law itself seizing control of the entire European body of private law. Everyone, as we might say, studied civil law. Indeed, it is estimated that fully half of the students who streamed to Bologna were ecclesiastics. In Maitland's judgment, "in no other age since the classical days of Roman law, has so large a part of the sum total of intellectual endeavour been devoted to jurisprudence."

The controlling influences of the Roman law were, of course, secular. All of the great jurists—Irnerius, Rogerius, Albericus, Burzio—were laymen. It was inevitable, therefore, that a clash between the two systems of jurisprudence represented by the *Code* and by the Canon should ensue.

To strengthen its position, the Church

made three moves which were in the nature of reforms. First, through the action of Pope and Council, the study of secular law was forbidden to the clergy. Second, through these same bodies, came a heightened consideration of canonical problems. Three, enforcement of derelictions was tightened up in ecclesiastical courts.

The first overt movement of the Church was made in 1179 at the Lateran Council. The following canon was laid down, taking as its focus the central concept of usury:

In almost every place the crime of usury has become so prevalent that many persons give up all other business and become usurers as if it were permitted, regarding not its prohibition in both testaments. We ordain that manifest usurers shall not be admitted to communion nor, if they die in their sin, receive Christian burial, and that no priest shall accept their alms.

This, of course, was a flat denunciation of the doctrine propounded in the *Code*. But the Church was not finished. It had, in fact, only begun. It was driving toward nothing less than a removal of all cases of usury into the ecclesiastical courts and the nullification of secular legislation that would prevent the transfer. At the Council of Lyons in 1274, it was decreed that no community, corporation, or individual should permit foreign usurers to hire houses on their lands and that wills of unrepentant usurers should be without validity. In 1311, Clement V—himself a distinguished canonist—declared all secular legislation in favor of usury null and void and branded as heresy the belief that usury was sinful.

The victory of the canon law was here complete. In the early 13th century, Accursius had ignored the canon on great questions of economic control. Within a century, Bartolus (1314-1357), his distinguished successor, had retreated from this position and in his glosses made mention of the fact that the civil law as well as the canon law prohibits usury. Baldus (1327-1400) frequently referred to the prohibition of usury as enforced in all secular courts. In such a way were the socio-economic doctrines of the Church implanted in secular teaching.

(Orders are being received for these articles in pamphlet form. A booklet cannot be expensive because the type is being kept, but better order yours now.)

Sailing With The Hellenic Society

BY FRANKLIN JOINER, O.M.C.

PART II

Our next stop was the Island of Naxos, the largest of the Cyclades, with many graceful houses, furnished attractively in local style, where we and all touring visitors are welcomed and refreshed gratuitously. Many famous sculptors of ancient Greece were Naxians. Because of recent devastating earthquakes we were not able to disembark on the Island of Santorini, but we sailed by slowly and close to the shore, and were amazed at its awful destruction and desolation, and sent our Mass offerings on ship-board to its Relief Fund.

We now sailed from the largest of the Cyclades, Naxos, to the largest and most beautiful of the Dodecanese Islands, that of Rhodes, "Bride of the Sun" and "Island of Roses." It was colonized about 1100 B.C. by the Aegeans, and ruins of three places mentioned by Homer, Lindos, Ialysos and Kamiros, still remain. The city of Rhodes was founded in 408 B.C., and the hundred-foot high bronze Colossus, one of the seven wonders of the ancient world, was erected a century later. The ruins and buildings of Rhodes cover the Hellenic, Roman and Byzantine periods; but the main focus of interest is probably the medieval walled city of the Knights Hospitalers of S. John. They were established in Rhodes from 1308 to 1522, and were a bulwark of Christendom against the Turks. The Castle of Grand Master of the Knights and many of the medieval Gothic palaces are in a remarkably good state of preservation. The Knights came to Rhodes from Jerusalem, and from Rhodes moved to Malta, where last winter I saw their later Churches and palaces, and they are even more beautiful and more elaborate than they are reputed to be. It is in the Museum at Rhodes that we find the exquisitely carved and wonderfully preserved statue of the "Kneeling Aphrodite," which might also like the Hermes of Praxiteles be given a Christian identity, and be instead of Aphrodite, Mary Magdalene stroking her hair as she is

about to wipe the feet of Jesus. At Lindos a few miles from Rhodes, are the remains of a Temple of Athena, and houses of the time of the Knights show intricately carved facades.

The next morning, bright and early, we awoke in the port of Lakki, on the Island of Leros, one of the least visited of the Island of the Dodecanese. Lakki is most attractive with its little cafes and small villas, all dominated by a Byzantine castle. After two hours' smooth sailing we arrived at the well known Island of Patmos, volcanic in parts, where S. John the Beloved Disciple of our Lord was in exile about the year 92 A.D. It is a long and a steep climb to the Orthodox Monastery of S. John the Divine, and to the cave, now converted into a Chapel, where according to tradition the Apostle wrote the Book of the Revelation, the last volume in the library of the New Testament. It was a moving experience to kneel where S. John had knelt, and pray by the rock from which he heard the wonderful sounds of the Holy City, and the voices of celestial creatures speaking with him. My rosary has been laid on the Tomb of S. Peter in Rome; it has been laid upon the rock on the Island of Malta where S. Paul was rescued from shipwreck; and now it is being laid upon the rock in Patmos where S. John was chained during his banishment.

The Lord Bishop of Exeter gave a brief address in the cloisters of the Monastery, and the white-bearded Abbot responded. The native language is a simplified version of the classical Greek. He then conducted the Lord Bishop and the Priests in the part through the more holy parts of the Monastery, while the Sacristans brought out for our veneration relics of the true Cross, the skull of S. Matthew (and now my rosary intimately associated with a fourth Apostle), an arm bone of S. Stephen, and many others, all of which have been in the monks' keeping from time immemorial. Never have I seen

sh beautiful and holy faces on men (or women) as I saw in these religious of Patmos, and I am glad to say they stand out still as clearly as an inspiration in my memoir-album.

We must sail slowly by Priene and Samos, and stop only for a short call at Paros, another fascinating island of the Cyclades, with its richly decorated Church of the Hundred Virgins, the pride and joy of the aristocratic islanders. Countless masterpieces of antiquity are made of Parian marble, and we visited the quarries where it was cut. And then on to the Island of Mykonos, the resort of the fashionable Greeks. Its open-air life is lively and cosmopolitan. With its wonderful colors, its narrow streets across which you can shake hands, its tiny squares crowded with little chapels, it is most entrancing. Less than an hour by steamer is Delos, the sacred island of antiquity, raised out of the deep, according to legend, so that Apollo and Artemis could be born there. Religious Festivals, Ritual Dances and Processions make Delos an island never for a moment dull. The sea has been excavated by the French school, who have unearthed temples, colonnades, marketplaces where thousands of slaves were sold in a single day, quays, warehouses, and the outline of a wheel-shaped lake mentioned by Herodotus, over which curious archaic lions mount guard. The Islands of the Aegean are indeed a lovely sight, and nothing is more charming than quietly and smoothly sailing in and out amongst them. Foam, like white lace, edges their uneven borders, and the play of colour at sunrise and sunset is breath-taking. During the ages they have been in turn under Persian domination, then Persian; and later they formed a part of the Roman Empire. After the 4th century they belonged to the Greek Byzantine Dynasty, and after the Crusades the Venetian and the Turk disputed sovereignty over them. Now for 150 years the Islands of the Aegean have been part of their freed mother country, Greece. The first American picture ever to be filmed in Greece is now being shown on the current screen, "Boy on a Dolphin." It is a pioneer in presenting the beauties and splendors of this ancient land to cinema audiences all over

the world. The picture covers a great many of the natural and man-made points of interest in Greece mentioned in this article: the Acropolis, the Odeon of Herodes Atticus, Delphi, the amphitheatre at Epidauros, and many scenes from the Islands of the Aegean. "Boy on a Dolphin" will furnish the illustrations for this "Sailing with the Hellenic Society."

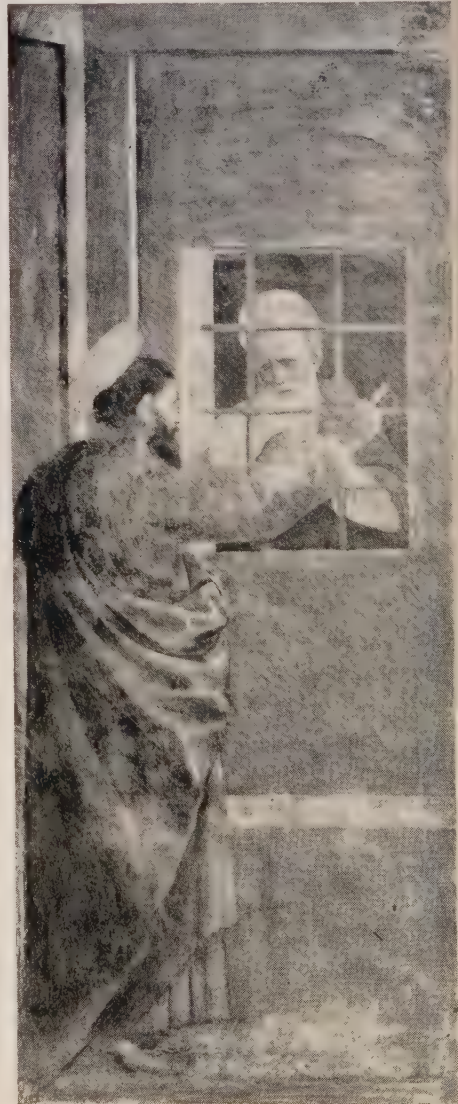
T.s.s. Philippos carries us in an over-night smooth sailing from the Island of Mykonos to the port of Piraeus on the mainland, where we disembark for our visit to Athens, and to me the crown of the Hellenic Cruise. Standing high above Athens, constantly visible to the eyes of the Athenians from practically any part of the city, the Acropolis, with its unrivalled masterpieces of architecture, is a constant reminder of the greatness of ancient Greece. It is also testimony to the achievement of man in his search for pure beauty, a search so characteristic of the Golden Age, the classic period around 500 B.C., when Athens reached its pinnacle. Jutting out into the crystal clear sky of Greece, the Acropolis is also incomparable because of its very shape and location, a sharp rock which seems remote from the rest of the world. The Greeks of antiquity, who were so keenly conscious of the natural beauty of their country, strove always to harmonize their works of art with the surrounding landscape. Nowhere did they succeed more eminently in this attempt than at the Acropolis. This perhaps unique harmony of art and nature is underlined by the almost incredible purity of the atmosphere, the dazzling light of Greece which is noted for its limpidity and transparency. When the ancient Greeks built the Parthenon, the Erechtheion, and Hecatompedon, the Temple of Athena Nike and the Propylaea on the rocky hill of the Acropolis, they reached for the unattainable sky. As a result, the magnificent marble of these monuments seems remote from the earth, bathed in the changing hues of the atmosphere and reflected in an endless variety of shades. The sacred grounds are entered through the Beule Gate, where we are greeted by the striking sight of the Propylaea, a monumental entrance that is basically a narrow passage framed by

grandiose porticos. It is an architectural set-up unlike anything else in Greece. It dates from the age of Pericles, built of white Pentelic marble, and in the Doric style. Two rows of Ionic columns divide the central part into three sections, and through the center passes the Sacred Way. On the left of the staircase may be seen the fine bluish marble pedestal of the Monument of Agrippa, and on the right is the Temple of Wingless Victory (Athena Nike), a prime example of delicate, pure, elegant architecture, of small and graceful proportions. It is of the Ionic order, built about 435 B.C., and dedicated to Athena Nike, known as the "Wingless Victory," so named by the Athenians that she might never abandon their city. Passing through the massive white columns of the Propylaea you suddenly confront the zenith of human achievement in the art of architecture, the Parthenon. Its plans were drawn by the architect Ictinus in collaboration with the great sculptor Phidias, and it was in building from 447 to 432 B.C. Its exterior peristyle has 46 Doric columns, each about 35 feet high. Within the temple was the statue by Phidias, Athena Parthenos, made of ivory and gold, and reaching a height of 50 feet. The temple was inaugurated in 438 B.C. One treads in wonderment beneath these fantastic columns, conscious that he is walking in the atmosphere of supreme beauty. In spite of its present magnificence, it is a ruin, many of whose elements are altogether missing or to be found in foreign museums. The Parthenon which was dedicated to the goddess protectress of Athens became a Christian Church in the 5th century and remained so during the Byzantine Empire until the conquest by the Turks. The Turks changed it into a mosque and added a minaret. Later it was turned into a powder magazine, and when Athens was attacked by the Venetians in 1687 they shelled the Acropolis, blew out the middle of the temple, and felled the columns on the side.

Presenting a great contrast to the Parthenon, the Erechtheion is a much smaller temple dedicated to Athena and Poseidon, in the Ionic style, and built in 420 B.C. The Erechtheion aims at slenderness rather than strength, at grace rather than majesty. It is adorned with exquisitely carved roses, palm-

ettes and pearls. Its best known characteristic is the portico supported by six sculpture maidens, famous throughout the world as the Caryatids, who bear on their heads the weight of the architrave with a severe grace full of life and spirit.

Not very much is left of the Hecatompylion, which means a building 100 feet long. It was an archaic temple of Athena Polias and was destroyed by the Persians in 480 B.C. Back of the Parthenon is an important museum which contains objects discovered during the extensive clearing operations of 1886. On the southern slope of the Acropolis



ST. PETER AND ST. PAUL

Odeon of Herodes Atticus, built A.D. in memory of his wife, Regilla, to serve for concerts and dramatic performances, and still used on occasions (see "Time" of vol. 19, page 42). The portico of Eumenes was built by a Persian King of that name in A.D., as a shelter and promenade for the theatre goers. The Sanctuary of Asclepius occupies the terrace above the Portico of Eumenes and comprises an altar, the temple of Asclepius and Hygeia, and a long portico (one hundred and sixty four feet) with galleries which served as dormitories where patients waited for the nocturnal visits of the god who could heal them, just as they waited at Epidauros. At the further end of the portico of Eumenes from the Odeon is the theatre of Dionysus, where the dramas of

Aeschylus, Sophocles, Euripedes and Aeschynophanes were performed. It has a seating capacity for 15,000 spectators. West of the Acropolis is the Aeropagus, a rock which was the seat of the Supreme Court of Athens, where S. Paul, standing on Mars Hill, delivered before the Athenians his famous sermon on the Unknown God. With hesitation I stepped onto the Rock, and in a breathless silence begged the Holy Apostle to pray for me, then turned, and making the sign of the Cross, waved a sad and reluctant farewell to the Parthenon, the Acropolis, and to Athens. I was brought back to earth with a thud as, piling into the bus, there began our rock and roll back to Piraeus, where t.s.s. Phil-ippus was gathering her steam to carry us back to Venice.

Stories That Are Seldom Told

TWO DETECTIVE TALES

— *The Exposure of the Priests of Bel* —

BY ELWIN MALONE

Daniel the Jew was held in great honour by Cyrus King of Persia, the conqueror of Babylon. The Babylonians had as a very popular object of worship an idol called Bel. Daily an offering was made to it of twelve large measures of fine flour, forty sheep and ten jars of wine. The King also went daily to the temple of Bel for worship. He noticed that Daniel never accompanied him, but always worshipped only the one God of Israel. He therefore enquired of Daniel, "Why do you not worship Bel?" Daniel replied, "Because I may not worship an idol, made by man's workmanship, but only the Living God, Creator and Sovereign of all!" The King then asked him, "Do you not consider that a living God; can you not see how much he eats and drinks every day?" Daniel smiled at this and pointed out to the King that he was being deceived, for Bel was only an image made of brass and filled with clay, consequently could neither eat nor drink. This angered the King so he called the priests of Bel and said to them, "If you cannot prove that Bel eats all this daily offering of food and drink, you shall die, but if you can prove that Daniel shall die for he has blas-

phemed Bel." Both Daniel and the priests agreed that proof should be made.

The priests of Bel were seventy in number, besides their wives and children, and they offered this plan in proof of Bel's ability to consume the daily offering. They said, "We will go out of the temple, but the King may remain and set out the food and wine then shut the door and seal it with the royal signet. Tomorrow, when you return, if Bel has not eaten all the food and drink we shall be ready to die, but if he has, then Daniel must die for he has spoken blasphemy." They were sure this plan would succeed for there was a secret entrance to the temple by which they could go in and feast on the offerings to the idol.

So they left the temple and the King set out the food and drink before the image. Daniel, however, instructed his servants to spread ashes over the floor in the presence of the King alone. Then they went out, shut the door and sealed it with the King's seal.

At dead of night the priests returned through the secret entrance with their wives and children. They feasted on the offerings made to the idol till they were all consumed.

In the morning the King came with Daniel to the temple and enquired if the seals were whole. Daniel assured him that this was so. He opened the door, looked at the empty table and declared: "Great art thou, O Bel, there is no deceit with thee at all." Daniel laughed aloud, kept the King from going in, but bade him look carefully at the floors and mark how footsteps could be seen all over them. "Whose footmarks are these?" he asked. The King was compelled to admit, "They are the footsteps of men, women and children." Then, in his anger, he demanded that the priests, their wives and children be brought; then their deception was revealed and the secret door discovered.

Thus the priests of Bel were proved deceivers and slain; and the false God Bel and his temple were destroyed.

— *The Slaying of the Dragon* —

In the same temple there was also a dragon-like serpent worshipped by the Babylonians. Of this the King spoke to Daniel and asked him, "Can you say that this serpent is a thing of brass? Does he not live and eat? You must therefore worship him." But Daniel again replied, "I will only worship the one living and true God; but if you give me leave, I shall slay this dragon without sword or staff."

The King gave his consent. Then Daniel took pitch, fat and hair, boiled them together, made them into balls and fed them to the serpent. As they melted within they distended the serpent's bowels so that they burst asunder and caused the monster's death. Then he pointed in scorn to the dead serpent, saying: "Behold the gods whom ye worship!"

The destruction of the dragon caused great indignation among his worshippers, who conspired against the King, declaring "He has become a Jew, has destroyed Bel, slain the dragon, and put the priests to death." They demanded that Daniel be punished. Against his will the King was forced to hand Daniel over to the mob, who cast him into the den of lions. There he received no hurt, but was miraculously fed by the prophet Habbakkuk, who was transported by an angel to carry food to Daniel in the den. Daniel was thus fed, and the angel took the

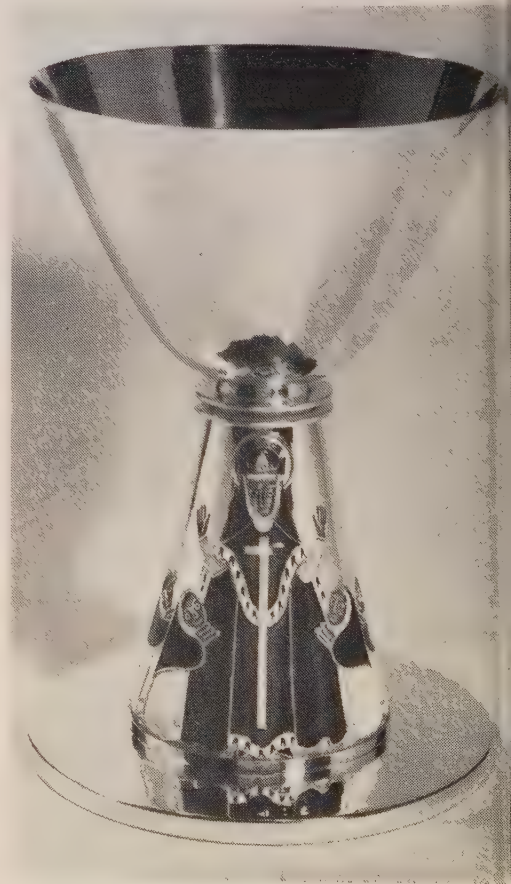
prophet home again.

On the seventh day the King went to the den to bewail Daniel's death, but found him sitting unharmed among the lions. This made him sure of the power of the God of Israel and with joy he declared: "Great art thou, O Lord God of Daniel. There is no other beside thee."

On this, Daniel was taken from the den and those who planned his destruction were cast in his stead into the den and were immediately devoured by the lions.

Note: *Another version of the story of Daniel in the lion's den is found in the book of Daniel, Chapter VI, in the Old Testament.*

(The Revised Standard Version is now published with the new translation of the Apocrypha. Be sure to get the "unmutilated" Bible containing the Scriptures as recognised by the early Church. E. J. ...)



In connection with its fiftieth anniversary Washington Cathedral will exhibit this chalice of the Order of Saint Helena during January.

The Order of Saint Helena

Newburgh Notes

we didn't know already what wonderful gifts we have, the response to our annual appeal would tell us. This year, as always, gifts from our old friends and new ranged from large to tiny, and while we haven't got a new chapel yet, it looks considerably less like a pipe dream than it did not so long ago. Some of the contributions stand out particularly in our minds. There was the Newburgh friend who, when a Sister stopped by to visit her one afternoon, exclaimed, "Oh, I'm so glad you came! I have something to give you." The Sister, thinking she meant a cream or something of the sort, urged her not to bother. "Oh, it's no bother—it's a treasure!" she exclaimed, and out came a generous check.

Then there was the altar boy who came around to another Sister in Sunday school. He had heard that we needed money for a new chapel, and wanted to give fifteen cents he had saved from his allowance. Well, fif-

teen cents may not buy much, with prices the way they are, but we were very pleased, all the same.

An associate who is a dance teacher tells us that her ballet pupils are planning to send us the proceeds of their next recital.

And last but certainly not least is the gentleman who incautiously asked a Sister how we were supported. Didn't we ever send out an appeal or anything? He forthwith received one, and in due time a check arrived in the mail. In the space provided for a notation as to the purpose of the check, he had written wryly, "For talking too much." We hope he doesn't really feel that way!

Meanwhile, business goes on as usual. December brought us quite a few guests in addition to those who came for the three Advent quiet days and the school of prayer; and on December 7, Sister Mary Michael gave a school of prayer at St. Mark's Church in Philadelphia. On December 21 we made



our own pre-Christmas retreat, led this year by the Father Superior, and were happy to have Sisters from other communities here to share it with us. Christmas itself, of course, was wonderful, as always. We decorated the house lavishly with greens on Christmas Eve, and piled the presents under the tree in the reception room—we have it there so the guests can help us enjoy it. Then, after a “catnap,” off in the dark and cold to a wonderful midnight Mass at St. George’s, and home again to sing Christmas Lauds with its lovely antiphons. Christmas Day was highlighted by the opening of presents (and the chance to catch up on some of that sleep we missed the night before!).

This month, Sister Josephine will be in South Carolina for a series of talks and quiet days, and toward the end of the month, Sister Mary Michael leaves for several weeks in Texas.

Versailles Notes

Winter began in Kentucky, on St. Andrew’s Day, with a half-inch of snow, and ice beneath it. But roads were clear by afternoon, as they usually are in Kentucky, and most of Margaret Hall’s scheduled activities went on as usual. A typical mid-century Saturday it was, with nearly everybody involved up to the neck in busy-ness of one sort and another. Fifteen girls went to Lexington for shopping, lunch, and the movies, with two chaperones. The visiting parents of one of the seniors took her classmates to Lexington for a movie and supper party. The grandmother of one of the day-pupil juniors, who lives across the street and practically on the campus, entertained faculty, sisters, juniors and seniors with tea and a television view of the Army-Navy game. A snow in the morning, and the sophomores group of girls went horseback riding in the put on a boy-and-girl party in the evening. Two former students came to call in the afternoon, accompanied by a husband and a sister, respectively. At dinner, Father Bailey, from Richmond, blessed the Advent wreath, and lit the first candle. Two of the sisters were making their November retreat at the convent, a sophomore from St. Mary’s, Sewanee, was a convent guest, and girls were in and out of the convent library, getting

books for their Christian Doctrine book report, due December 18th.

Thanksgiving Day was another going-away coming day, after the eight o’clock Mass when everybody was present. But half the students were at school for the turkey dinner, and, in the evening, about thirty sisters, teachers and girls gathered in the reception room for a play-reading of a verse drama in the form of “Cry the Beloved Country.”

There were school dances on November 7th and December 11th, with a tea-dance the afternoon of the 11th given by Group II with the same enthusiasm with which they study Trilobites. The parents of the Upper School girls came one afternoon in November for tea and a visit to the gym and art departments, and, in December, the Lower School parents made a similar visitation.

Busloads of blissful girls went to Lexington to see and hear the Black Watch Band, the Ballet Russe, and “Around the World in Eighty Days.” And, in and around all these events, we had the flu. It slowed us down a good deal, but we fared better than many schools we’ve heard of, since there were never more than a quarter of our girls absent from school on any one day.



**SAINT JOHN
CHRYSOSTOM**

our girls left December 18th for almost
 weeks of Christmas holidays. Father
 ens, O.H.C., came on the 13th, to serve
 professor extraordinary, and to be present
 some of our pre-holiday events. There
 the afternoon party for small Versailles
 ren on the 13th, and, on the 14th, the
 lent musical program of Bach, Handel,
 Britten choruses. Father Stevens could
 stay for the Advent Banquet on the 17th,
 which is our official school love-feast in prep-
 on for the great world-wide feast of
 on the 25th. The annual novena for the
 school was kept this year from December

15th to 23rd, and was based on the great
 Advent antiphons, as they occurred.

The sisters are in and out of all these
 goings-on, and have done some going-out on
 their own. Sister Frances made a second
 visit to Huntington, West Virginia, on Nov-
 ember 21st, to speak to the Woman's Aux-
 iliary of St. John's Church, and Sister Jean-
 nette spoke to the Woman's Auxiliary at
 Calvary Church, Louisville, on the 10th of
 December. The sisters made their pre-
 Christmas retreat together this year, on the
 21st. It was conducted by Father Hosea,
 rector of St. John's Church, Versailles.

The Order Of The Holy Cross

SAINT ANDREWS, TENNESSEE . . .

PRIESTS' RETREAT

HOLY CROSS

FROM MONDAY, FEBRUARY 10

(Supper at 6:00)

TO FRIDAY, FEBRUARY 14

(Breakfast at 7:30)

CONDUCTOR — FR. BESSOM, O.H.C.



SAINT ANDREWS CHAPEL and MAIN BUILDING
 (an old photo)

The Brethren are busy with their bustling, happy school. If they can find time to send some recent pictures and news, our readers will be glad.

NOT MUCH NEWS FROM THE THREE PRIORIES —

The Liberian Mission, Bolahun

There is not enough news from the jungle to do more than fill the *Hinterland*. The Brethren are working hard and need our prayers now and always. Soon the radio waves and our overseas communication equipment will bring up-to-the minute news.



Mount Calvary Priory, Santa Barbara

TWO SCENES FROM

MOUNT CALVARY PRIORY



The Brethren are scurrying over the entire trans-Rocky area with the Gospel, but they will please many by sending news to the magazine.

West Park Notes

There have been four conducted retreats and several private ones during the month. Thanksgiving guests were few and far between! Amos Tagbe of St. Thomas' Church, Grovia, Liberia and Charles Carr of Monroe, Tennessee were student visitors. Mr. Carr will be studying agriculture at A. and T. Greensboro, North Carolina. Mr. Carr, Head Prefect at St. Andrew's last year (his sister is at Versailles this year) and pre-med at Pennsylvania.

In addition to regular duties at West Park Newburgh, *Fr. Superior* conducted a Quiet Day and preached at St. Mary the Virgin New York City; he was at St. Paul's Cathedral, Buffalo for Advent Preaching.

Fr. Atkinson had a weekend in Emanuel, Pa., where he preached, presided at the men's Corporate Communion, and gave a talk about the work of the Order; he attended the Conference on the Religious Life in Philadelphia and preached at Christ Church, Media.

Bishop Campbell returned from his last assignment to Liberia on the Media, December 16, was met by brethren and escorted to his mother house.

Fr. Hawkins was busy enough at home with the ill, among whom *Br. Aidan* had to minister at St. Luke's Hospital, Morningside Heights. The same Father is Guest Master and cared for an increased number of visitors. He also had appointments in Albany and Newburgh.

Fr. Harris ministered at Sing Sing. He conducted the retreat of the Community on December 23rd.

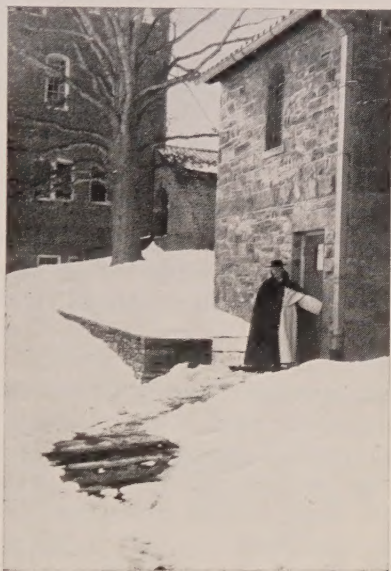
Fr. Adams preached at Calvary Church, Philadelphia. The holidays gave this capable Cellarer opportunity to show his hand in decorations and good things for internal disposal.

Fr. Terry kept up his outgoing activities at a Mission at Christ Church, Mount Arlington, New Jersey; a School of Prayer at Newbury, Conn., visits to Seminarists Associates at Berkeley Divinity School, New Haven; and an address at St. James' Church, Westchester, Pa.

Br. George, the Bursar, saddled the mon-

astery donkey and ambled off to Ballston Spa on business connected with an estate. He doesn't usually go farther away than his weekly Poughkeepsie musical group of recorder players. His fondness for this instrument has an effect on his presenting in choir. The Brother attends quietly to business matters, now and then saving the Order a lot of money by shrewd judgment.

Br. Michael assisted in the Mount Arlington Mission and gave a short School of Prayer in Kingston.



Br. Paul spoke at St. Mary's Church, Stone Harbor, New Jersey. It goes without saying that he is engaged in artistic activities here. The lately installed crucifix in the chapter room in memory of *Fr. Shane* is very effective.

Br. Thomas heads up the released time teaching at Wiltwyck and is one of the radio team studying to speak with the proposed Bolahun station.

Fr. Bessom conducted the annual retreat of the All Saints' Sisters at Catonsville, Md., and preached at St. Clement's Church, Alexandria, Va., on Religious Orders; he gave a Quiet Day at Grace Church, Amherst, Mass., and a talk to St. Margaret's Guild of Christ Church, Ridgewood, New Jersey.

The forecast for January is amazing: Is the Church at large going to allow the Holy Cross canons to remain peacefully in West Park? One guesses not. But, right now, (not noticing regular duties at Newburgh, Beacon, Sing Sing, Wiltwyck and Albany), these are the only appointments:

Fr. Superior—Sermon at All Saints', San Francisco, and visitation of Mount Calvary Priory, Santa Barbara, with return stops at Phoenix, Austin, Louisville and Versailles.

Bishop Campbell—visits in South and St. Andrew's; assignment to Santa Barbara.

Fr. Harris—Sermon and Quiet Day for the Confraternity of the Blessed Sacrament at St. Peter's Church, Hobart, N. Y.

Fr. Terry—School of Prayer at St. John's Church, Lancaster, Ohio and Mission at St. Michael and All Angels, Cincinnati, Ohio.

Fr. Bessom—Weekend of sermons, talks and discussions at Trinity-Pawling School and the parish church; talk on Prayer and Meditation at St. Mary's, Chappaqua.

Endowment of the "Living Church"

We recommend to our family of readers the support of the "Living Church" in its effort to get endowment for its continuation. We realize our debt to the old Milwaukee paper when we consider how often it has been the only church weekly to stand for Catholic Truth in some issue where to speak meant to be hated.

— BOOK REVIEW —

THESE HOLY MYSTERIES, by Ed. Campion Rutland. (Morehouse-Godwin, New York, 1957) pp. 22. Paper. \$.50.

This provides a very practical scheme for an "Instructed Eucharist" as done in the spirit of "Central Churchmanship." Every reader would do the teaching according to the well planned text this manual supplies. These readings would lengthen the service about fifteen minutes so that, when necessary, they could substitute for a sermon. Here is splendid reference material which no priest should overlook if he wants to use the service as a means to helping his people appreciate their part in the "Lord's Own Service."



The Sign Of The Cross

BY MARION F. DANE



"IN THE NAME OF THE FATHER . . ."

hand pale,

head bowed

(the thorns dug deeply into thy Saviour's brow)

"AND OF THE SON . . ."

hand dropped

eyes cast down

(the nail cut crudely into His blessed feet)

"AND OF THE HOLY . . ."

hand over heart,

lips parted

(the blood flowed freely from pierced hands and

"GHOST . . ."

the symbol completed

(His cross our salvation)

"AMEN."

Ordo of Worship and Intercession January - February --- 1958

Monday G Mass of Epiphany i—kindness to animals

Anthony Ab Double W gl—for all contemplative religious

St Mary Simple W gl col 2) St Prisca VM pref BVM (Veneration)—for the Society of St Stephen, all deaconesses

Sunday after Epiphany Double G gl ex pref of Trinity—for a just peace

Fabian and Sebastian MM Double R gl—for the Community of Saint Mary

Agnes VM Gr Double R gl—for all who mourn

Vincent M Double R gl—for acolytes

Monday G Mass of Epiphany ii—for the Christian education of children

Timothy BM Double R gl—for the Companions of the Order of the Holy Cross

Conversion of St Paul Double II Cl W col 2) St Peter ex pref of Apostles—for the conversion of the Jews

Sunday after Epiphany Double G gl col 2) St Polycarp BM ex pref of Trinity—for all theologians

John Chrysostom BCD Double W gl ex—for the Society of the Oblates of Mt. Calvary

Cyril of Alexandria BCD Double W gl ex—for the church in Egypt

Francis de Sales BCD Double W gl ex—for the novitiates of the Order of the Holy Cross

King Charles Martyr Simple R gl—for the Society of King Charles the Martyr

Tuesday G Mass of Epiphany iii—for the sick

Monday 1 St Ignatius of Antioch BM Double R gl col 2) St Bridget V—for the Church in Sweden

Quinquagesima Double V ex pref of Trinity—for the conversion of the heathen

Coronation BVM (transferred) before principal Mass Blessing and procession of candles V at Mass W gl ex prop pref Tract instead of Alleluia in festal and votive Masses till Easter—for Lakotah House Seminary

St Gilbert of Sempringham Ab Simple W gl—for all religious

St Agatha VM Gr Double R gl—for all in military service

St Dorothy VM Simple R gl—for the Seminarians Associate

St Romuald Ab Double W gl—for the Priests Associate

St Mary Simple W gl pref BVM (Veneration)—for the Order of St. Helena

Sexagesima Double V ex pref of Trinity—for all in mental hospitals

St Scholastica V Double W gl—for the Order of St. Benedict

Tuesday V Mass of LX Gradual without Tract in ferial Masses till Lent—for the Lutheran Mission

Wednesday V Mass of LX—for the Confraternity of the Blessed Sacrament

Thursday V Mass of LX—for the church in Russia

St Valentine M Simple R gl—for all young people about to be married

St Mary Simple W as on February 8—for the Confraternity of the Christian Life

E: On Memorials of Saints marked Simple Mass may be said of the feria col 2) Saint.

. . . Press Notes . . .

The beginning of the Epiphany Season may seem a queer time to be talking about LENT, but it is really not a bit too early. It is not a bit too early for the priest in the parish to be thinking of his plans for the season—not just the time schedule of services but what course of teaching and study he will use and recommend to his parish. He may plan special study groups, prayer groups, special sermons, quiet days, a retreat for men and for women, or children's groups. It is not too early to sit down and plan this and figure out just what literature will be needed. I am sure each one of us realizes how important it is to have the materials on hand and ready for use. And of course individuals can do the same thing, perhaps selecting some one of the Church's doctrines and teachings for special study during the Lent season.

I have printed a list of some of the material we have that has been most used during Lent in the years past, and our List of Publications shows all the tracts and pamphlets that we publish. (Send for a List).

Two items listed on the back cover may not be known to you. The first is TOPSY-TURVY KINGDOM. This is a reprint from our Magazine and is a very excellent study of the "curious paradoxes and apparent contradictions" of the visions of the coming of God's kingdom. It is something to read as the beginning or foundation of your Lent program. Some priests have already ordered large numbers for distribution in their parishes. I am sure it will make you think and want to establish a definite course of study and devotion.

The other is the recent publication: LOVE ONE ANOTHER. Again Mrs. Stone has given us a straight-forward presentation of what the great commandment means and how we are reacting to it. This is also a searching book to begin with in Lent—or dwell on chapter by chapter.

And don't forget that Margaret's Shrine, 915 Tunnel Road, Asheville, No. Carolina, has those beautiful sets of small prints of the Stations of the Cross for your personal use at home.

From time to time I have told you of the places where our literature is being used. I tell you now of two organizations that make much use of Holy Cross Literature.

The first is the Philadelphia Branch of "The Laymen's Union for the Maintenance and Defense of Catholic Principles." This group of laymen has existed for about twenty years; they meet eight times a year, at various parishes in or near Philadelphia, for addresses and discussion on timely subjects. Between eighty and a hundred men attend each month, and the interest and attendance have been progressing wonderfully since the end of World War II. See what Laymen CAN do!

The second is something different and may be a surprise. This is The LAYMEN'S RETREAT HOUSE at Mentor, Ohio, some 25 miles far from Cleveland. It was organized by a large group of Protestant churchmen in Cleveland "to serve the individual and collective needs of the Protestant churches and other groups in Northern Ohio." Mr. Leslie Pfeil, of Cleveland, is President, and has been a frequent visitor at Holy Cross to obtain literature and information and guidance on Retreats from a member of the Order. He has chosen numbers of our tracts and books for use at their Retreat House and is a regular subscriber to Holy Cross Magazine. Again, this is a project of LAYMEN for laymen.

Sometime ago I was addressed as "Messignor" and recently I have been promoted (or demoted) by the latest form of address "Dear Brother Press."

If you think it is too early to be thinking of Lent, how about having to write this column on December 5th?